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FOR THE GOSPEL MESSENGER.

The Discourse intended for this Number not having been received in time, we substitute the following Essay.

*On the Religious Character of the Founders of our Country.*

In looking into the early history of our country (to which our attention at this season is naturally invited) it is truly gratifying to notice how large a proportion of the first settlers came hither under the influence of religious considerations. Such was the fact with respect to the Puritans of New-England, the Catholics under Lord Baltimore, who founded Maryland, several Episcopalians who came to Virginia during the ascendancy of Cromwell, the Quakers, the Hugonots, and many others.\* It is not intended to intimate that these persons were free from errors in faith and practice, but when we advert to the only, or at least chief, motive of their emigration, we cannot doubt that the religious sentiment was deeply rooted in their hearts. In obedience to that sentiment, erroneous indeed in some of its details, but in the main just, and honourable to them, they chose exile from the land of their fathers, and the home of their affections; encountered the uncertainties of an untried ocean, and a new world; and patiently endured the toil of subduing a wilderness, and the terrors of the pirates and the savage. Surely *they* must have valued the testimony of conscience. They must have believed that one thing was needful.

Differing in their views of Christian truth, they were of one mind in the determination not to relinquish those views, which they believed to have a divine sanction, whatever might be the severity of persecution with which the stronger party, each in turn, visited the weaker. It is impossible not to respect such men. We cannot be blind to their imperfections, and must lament many of their proceedings, still their character stands upon an elevation which

\* So late as 1764, the Rev. Mr. Gilbert, with two hundred and twelve individuals, came to South-Carolina from France, to escape persecution.—*Ramsay's South-Carolina.*

the founders of no other country can approach. Whatever we may think of the ordinary motives for self expatriation, and of the various considerations by which Europeans were attracted to these shores, we cannot but approve the seeking of a new country for conscience sake. They who are incapable of acting under such a motive cannot but admire it. Indeed of all the honours which gather around our history, and political institutions, which of them will claim precedence of the martyr spirit by which so many of the early colonists were perseveringly animated? In one of the earliest books, published in 1669, by N. Morton, who came to New-England three years after the settlement at Plymouth, he announces "the main ends of publishing this small history" to be "that God may have his due praise, his servants, the instruments, have their names embalmed, and the present and future ages may have the fruit and benefit of God's great work, in the relation of the first planting of New-England." Its method he describes as "in some measure answerable to the ends aforementioned, in inserting some acknowledgment of God's goodness, faithfulness, and truth, upon special occasions, with allusions to the Scriptures; and also taking notice of some special instruments of such main and special particulars as were perspicuously remarkable, in way of commendation in them, and especially in a faithful commemorizing and declaration of God's wonderful works for, by, and to his people, in preparing a place for them, by driving out the heathen before them."

Of the power of the religious sentiment at that day, we find additional evidence in the well known cause of migration from the older to *new* settlements. In New-England especially, there were many who willingly encountered the inconveniences of searching in the wilderness of the savage aboriginals, a second time, for a home, rather than submit to any abridgment of the liberty of faith.\* It is to some of these men that mankind are indebted for the very general admission of the important principle that every one, so long as he does not disturb the peace of society, should be permitted to worship his Maker according to the dictates of his own conscience. For giving currency to this just sentiment, no one denomination can claim peculiar credit, since it was equally sanctioned, at the time they founded their respective governments, by the Catholic Calvert of Maryland, the Baptist Williams of Rhode Island, and the Quaker Penn. And here we may remark, how gratifying to the American must be the recollection that his country was the original seat of religious liberty; that by her the world has been taught the safety and the obligation of respecting the rights of conscience, and that she is the founder of that great empire of religious and civil freedom, destined in due season to embrace the whole globe.

Besides the names mentioned, many of those who took a lead in the affairs of the colonies, were pious men. I need only name Carver and Bradford, the first and the second Governors of the Plymouth Colony, Winthrop, called the father of Massachusetts,

\* Calvert declined settling in Virginia, because his religion was not welcome there.



the Rev. Mr. Hooker, who aided the emigrants to settle New-Haven, in Connecticut, the second Calvert of Maryland, Governor Archdale of South-Carolina, and Oglethorpe,\* who founded Georgia. If these men had recorded their religious sentiments, how valuable would they have been, especially to those in authority.—We have some pious remarks of Penn, which are indeed a treasure. After stating these physical advantages of his adopted country: rich land, clear and sweet air, plentiful springs, and “provisions good and easy to come at,” he thus concludes his panegyric, “*in fine*, here is what an Abraham, Isaac and Jacob would be well contented with, and service enough for God, for the fields here are white for harvest.” In an address to the people of his province, he says, “My friends, remember that the *Lord* hath brought you on the stage. He hath now tried you with liberty; yea, and with power. He hath put precious opportunities into your hands. Have a care of a perverse spirit; and do not provoke the Lord, by doing those things, by which the inhabitants of the land that were before you, grieved his spirit: but sanctify God, the living God, in your hearts; that his blessing may fall and rest upon you, and your offspring.”

That religious men had great influence in our early public councils, is evident from the various laws enacted for the suppression of immorality and the protection of the Lord's day, the devout acknowledgment in public documents, whenever it could be done with propriety, of the Divine goodness and wisdom; the frequent appointment of days for general humiliation and thanksgiving, and in particular the endowment of Colleges declared to be founded chiefly for the education of candidates for the sacred ministry. And as to the influence of piety in the mass of the community, there are satisfactory evidences, in the remarkable fact, that in one of the colonies (Connecticut,) “they continued more than a year without any other civil laws than the rules of Scripture,” and in the great number of Churches and of ministers settled throughout the country, it is with regret I add, in a much greater proportion to the population than these means of religious improvement exist at present. “That the first Churches and Congregations,” remarks the historian, “notwithstanding their poverty, hardships, dangers and expense in settling a wilderness, should maintain such a number of ministers, (not less than one to every four hundred and thirty souls, upon an average, in Connecticut,) strongly marks their character. It affords a striking evidence of their zeal for religion.”

\* In 1732, Gen. Oglethorpe was appointed Governor of Georgia, and during the ten succeeding years, crossed the ocean six times, without fee or reward, to promote the settlement of that province. To this Pope alludes:

“Or driven by strong benevolence of soul,  
“Will fly, like Oglethorpe, from pole to pole.”

In the arms of a community thus founded, no motto could be more appropriate than that which has been adopted—“*non sibi sed aliis*.” But he was more than benevolent. Boswell reports that his conversation was “seasoned with genuine sentiments of virtue and religion.” In a letter to a kindred spirit, Granville Sharp, he remarks that “the great end of life is the honour of God and love of our neighbour.”

This zeal appears to have attracted much attention in Europe, for a celebrated poet, (Thomson,) surveying the scene which our country then presented, says,

“Lo! how they rise! these families of heaven.”

As we have remarked of the emigrants to this country, and of the colonial legislators, so it may be said of the originators of its independence, that a considerable number of them were pious men. This might have been expected, for the religious part of the community, in particular, had been trained to a love of liberty,\* and were prepared for such a great enterprize as the emancipation of their country. But the fact cannot be denied.

In the leading public document, the Declaration of Independence, the nation expresses “a firm reliance on the protection of Divine Providence,” and appeals to the Supreme Judge of the world for the rectitude of their intentions. It appears that these pious sentiments were added by the Congress, they not being in the draft as presented by the Committee.

The sentiments expressed by some of the early Congresses are of a like pious character: They say to Washington, (1783,) “We join you in commending the interests of our dearest country to the protection of Almighty God, beseeching him to dispose the hearts and minds of its citizens to improve the opportunity afforded them of becoming a happy and respectable nation; and for you, we address to him our earnest prayers, that a life so beloved may be fostered with all his care; that your days may be happy as they have been illustrious, and that he will finally give you that reward which *the world cannot give.*” And again in 1794: “We feel with you the strongest obligations to adore the invisible hand which has led the American people through so many difficulties; to cherish a conscious responsibility for the destiny of republican liberty; and to seek the only sure means of preserving and recommending the precious deposit in a system of legislation founded on the principles of an *honest* policy,” &c. Immediately after the close of this address, the President and Congress attended divine service, a most becoming act, expressive of their pious gratitude for the past, and their dependence for the prosperity of the new government on the Providence of God.

It is well known that he who was first in war and in council, the leading actor in our revolution, to whom we are indebted for its success more than to any other human agent, was a sincere professor of the Christian religion. That he practised private devotion, steadily attended on public worship, and encouraged and strengthened the hands of the clergy, are facts recorded by his biographer which will not be denied. But in his writings there is,

\* Georgia, it appears, was brought into the confederacy by the influence of a New-England Colony, who first migrated (I believe with their pastor) to Dorchester, South-Carolina, and then to St. John's in Georgia.—See *Ramsay's United States*, p. 169.



an introducing of the great subject of religion on various occasions, a reference to the divine goodness and government, a propriety and an ardour of expression which indicate that he had attained no ordinary standard of enlightened piety. Monitory to the unbeliever, encouraging to the pious, gratifying and instructive to all, must the sentiments of Washington be on the most important of topics. Let me embrace this opportunity to lay them before you, separated from the mass of matter by which they have been too much hidden. On the day after the surrender of Cornwallis, his orders closed as follows: "Divine service shall be performed to-morrow in the different brigades and divisions. The commander-in-chief recommends that all the troops that are not upon duty, do assist at it with a serious deportment, and that sensibility of heart which the recollection of the surprising and particular interposition of Providence in our favour claim." He uniformly attributes his success to Divine Providence. In his farewell address to the army: "The disadvantageous circumstances on our part, under which the war was undertaken, can never be forgotten. The signal interpositions of Providence, in our feeble condition, were such as could scarcely escape the attention of the most unobserving." And to Congress: "My gratitude for the interposition of Providence increases with every review of the momentous contest. No people can be found to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. Every step which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their united government; the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments have been established, *without some return of pious gratitude,*" &c. In the letter to the Governors of the several States: "I congratulate you on the glorious events which heaven has been pleased to produce in our favour. The citizens of America are actors on a theatre which seems to be particularly designed for the display of human greatness and felicity. Heaven has crowned all its other blessings by giving it a surer opportunity for political happiness than any other nation has ever been favoured with." In like manner he declares his dependence on Providence, on the occasion of accepting the command of the army in our war with France: "We can with pure hearts appeal to heaven for the justice of our cause; and may confidently trust the final result to that kind Providence, who has heretofore, and so often signally favoured the people of these United States."

Again he thus writes: "The pure and benign light of revelation has had a meliorating influence on mankind, and increased the blessings of society." "In the shade of retirement" I "will not fail to implore the divine benedictions upon" my country. "I now make it my earnest prayer, that God would have you, and the State over which you preside, in his holy protection; that he would in-

*cline* the hearts of the citizens to cultivate a spirit of subordination and obedience to government ; to entertain a brotherly affection and love for one another ; and finally, that he would most graciously be pleased to dispose us all *to do justice, to love mercy*, and to demean ourselves with that charity, humility, and pacific temper of the mind which were the characteristics of the *divine author* of our blessed religion, without an humble imitation of whose example, in these things, we can never hope to be a happy nation."

In these quotations, it will be remarked, he distinctly recognizes the truth of the Holy Scriptures, a sentence from which is happily introduced, the duty of prayer, the doctrine of the divine control over the heart, inclining it to do good, and finally the obligation of following the example of our Lord Jesus Christ, whose divine character he also acknowledges.

The devout tendency of his mind is particularly exemplified by the prayers which on so many occasions he offered in behalf of his friends and country.

Thus he says to Congress: "I consider it as an indispensable duty to close the last solemn act of my official life (*viz.* his resignation as commander of the army) by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them, to his holy keeping." And to his neighbours: "All that now remains for me, is to commit myself and you to the protection of that beneficent being who, on a former occasion, hath happily brought us together, after a long and distressing separation. Perhaps the same gracious Providence will again indulge me."

So in his early address on taking the oath as President: "It will be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations; and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people—a government instituted by for them essential purposes; and may *enable* every instrument employed in its administration, to execute with success, the functions allotted to his charge." And again: "I shall take my present leave, but not without resorting once more to the benign parent of the human race, in humble supplication, that since he has been pleased to favour the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union, and the advancement of their happiness; so his divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this government must depend."

In his address to the French Minister Adét: "My fellow-citizens will certainly join with me in purest wishes to the Supreme Being, that the citizens of our sister republic—may soon enjoy in peace that liberty which they have purchased at so high a price, and all the happiness that liberty can bestow."



In his valedictory to Congress: "I cannot omit to repeat my fervent supplications to the Supreme Ruler of the universe, and sovereign arbiter of nations, that his providential care may still be extended to the United States; that the virtue and happiness of the people may be preserved; and that the government which they have instituted for the protection of their liberties may be perpetual." And in his farewell address to the army, (1783): "May the choicest of heaven's favours, both *here* and *hereafter*, attend those who, under the divine auspices, have secured innumerable blessings for others."

But among the evidences of Washington's piety, none are more calculated to be useful than his testimony on the inseparable connexion between religion and the national welfare. In his address to Congress, on assuming the office of President: "There is no truth more thoroughly established than that there exists, in the œconomy and cause of nature, an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and felicity: since we ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right, which heaven itself has ordained: and since the preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked on the experiment *intrusted* to the hands of the American people." In his farewell address to the people at large, (1796) he writes in this elevated moral strain: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them.—A volume could not trace all their connexions with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained *without religion*. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principles. It is substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the *foundation* of the fabric?"

There are other sentiments of this great man which, though they have only an indirect relation to religion, corroborate the evidences of its power over his mind. They are such as one not pious would not have probably entertained. For example, the value he attaches

to the approbation of his conscience. Deliberating on accepting the call to the Presidency, he says, "I am truly solicitous to determine according to the principles of right reason, and the dictates of a *clear conscience*." And on the occasion of ratifying the British Treaty, he writes to Governor Knox, "Next to a *conscientious* discharge of my public duties, to carry along with me the approbation of my constituents, would be the highest gratification. But the latter being secondary, I cannot make the former yield to it." Correspondent are his remarks on the obligation of yielding inclination to duty: "If I know my own heart, nothing short of a *conviction of duty*, will induce me again to take an active part in public affairs." "In this conflict of emotions, all I dare aver is, that it has been my faithful study to collect *my duty* from a just appreciation of every circumstance by which it might be affected." "If any person on earth could, or the great power above would erect the standard of infallibility in political opinions, no being that inhabits the terrestrial globe would resort to it with more eagerness than myself. But as I have hitherto found no better guide than upright intentions, and close investigation, I shall adhere to them while I keep the watch."

In this connexion we naturally advert to his sacred regard for truth: "So far as we have already formed engagements, let them be fulfilled with perfect good faith. Let me not be understood as capable of patronizing infidelity to existing engagements."

Finally, I would advert to his humility, not less a criterion of wisdom than of piety: "The magnitude and the difficulty of the trust to which the voice of my country called me, being sufficient to awaken in the wisest and most experienced of her citizens, a distrustful scrutiny into his qualifications, could not but overwhelm with despondence one who, inheriting inferior endowments from nature, and unpractised in the duties of civil administration, ought to be peculiarly conscious of his own deficiencies." Though in reviewing the incidents of my administration, I am unconscious of intentional error; I am, nevertheless, too sensible of my defects not to think it probable that I may have committed many errors.—Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they tend."

Such was the pious and moral character of Washington.

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*Observations arising from a comparison of Tate and Brady's version of the Psalms and Hymns, with the Hebrew.*

(Continued from page 185.)

xviii. A few verbal alterations might be advantageously introduced in this psalm, viz. in ver. 7, for "*conscious*" read *trembling*; in ver. 15, for "*stores*" read *bed*; in ver. 37, for "*squadrons*" read *armies*; in ver. 49, first, third and fourth lines, substitute *thy* for "*his*;" the Hebrew is in the second person, and the transition is more poetical, and according to the usage in the Psalms.



19. "For some just cause his goodness found." Nothing of this is to be found in the Hebrew, or either of the prose versions.

xix. 3. Would it not be more in unison with the spirit of the Psalm, and with sound theology, to substitute *God's own voice*, for "*nature's voice*?" The latter expression is susceptible of easy explanation, but the former appears to me to be preferable.

xx. 6. As it is probable that the monarch himself is the speaker in this verse, it would be closer to the original, and the prose versions, to read thus :

*My hope is sure that now the Lord  
His chosen will defend.*

xxi. 8—12. All this is said of the king, not of the Lord. This might appear by an alteration of the first line of the 8th verse, thus :

*Thy foes, O king, thy stubborn foes.*

xxii. 10. For "*admiring heirs*," I should prefer *adoring sons*. In the prose it is thus: "a people that shall be born."

xxiv. 6. "*The face of Jacob's God*." It is more poetical, and also closer to the Hebrew and prose versions, to read: *Thy face, O Jacob's God!*

7, 9. Is there any propriety in the last lines of these verses being different? In the Hebrew the 9th verse is a repetition of the 7th.

xxv. 14. "His secret will imparts." This idea is certainly susceptible of misapprehension, and in any broad sense is not supported by Scripture or fact. By an examination of Gen. xlix. 6, Job xv. 8, Ps. cxi. 1, it is plain, that the Hebrew word סֵדֶר *sod* is used in relation to familiar intercourse with any one, and most probably that is its meaning here. Dathe seems to have given the sense: "Jova familiariter utitur suis cultoribus." The line might read thus: *His friendship doth impart*; and the fourth line thus: *In each obedient heart*.

16. "*For I am compassed round with woes*." In the prose translation it is: "I am desolate;" and this is the meaning of the Hebrew. I would suggest the following as a substitute: *for I am desitute of aid*.

21.

*"Let all my righteous acts  
To full perfection rise."*

The Bible translation is: "Let integrity, and uprightness preserve me," which is no doubt the meaning. This would be given in the metre version by altering the second line thus :

*In my defence arise.*

xxvi. 2.

*"——— whose innocence  
Will shine the more 'tis tried."*

There is nothing like this in the original. The translator makes the Psalmist exceeding lavish of his own praise—compare ver. 6.

6.

*"I'll wash my hands in innocence,  
And bring a heart so pure,  
That when thy altar I approach,  
My welcome shall secure."*

This is greatly objectionable, and as unfortunately the verse is one of those which are appointed to be sung at the consecration of a Church or Chapel, I hope it will be amended. It is not enough that a verse designed for use by a congregation should be *susceptible* of an explanation which *may possibly be shown to be consistent with sound divinity*; it ought to be so clear as to be hardly susceptible of misconstruction. It is said that in some editions of Tate and Brady the reading of the last line is somewhat different, thus :

"My welcome shall be sure."

But this alteration does not remove the difficulty, for it is plain that the *bringing of innocent hands*, and a *pure heart*, is made the basis of the *securing* or *making sure* of the worshipper's *welcome* which is a doctrine not warranted by Scripture or our Church. The following verse, like most of the alterations suggested in this communication, may not be any improvement of Tate and Brady's poetry, but it avoids the theological error just condemned.

I'll wash my hands in innocence,  
And purify my heart,  
Then to thine altar I'll approach,  
In praise to bear a part.

xxvii. 11. Two verbal alterations would improve this verse.—For "*directly*," read *uprightly*, and for "*envious*," *hostile*.

xxxi. 8. There is nothing in the original to sanction the first two lines, nor do I know any sufficient reason to justify the addition here, and in ver. 21, of the word "*Keilah*."

9. As it is *distress* which the Psalmist complains of, I would propose to substitute the word *sorrow*, for "*hunger*," in the last line.

13. "And seem my power to dread." This is certainly not the meaning. "Fear is on every side," is the prose translation, and the context shows that *objects* or *causes* of fear are intended. The sense of the whole verse may be expressed thus: 'I hear the slander of the many, I am surrounded by objects of dread; they counsel against me; they plot my death.'

xxxiii. 19.           He frees their soul from dearth, their want  
                              In time of death supplies.

The prose is: "to deliver their soul from death, and to keep them *alive in famine*;" and this is undoubtedly the meaning, and may easily be given in the metrical translation, by changing "*want*" into *life*, and "*supplies*" into *revives*.

xxxiv. 19, 20.        "The wicked oft but still in vain,  
                              Against the just conspire:  
                              For under their afflictions' weight  
                              He keep their bones entire."

The prose version, which is exactly literal, is this: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken." The following is offered for consideration :



Great troubles may oppress the just,  
Yet God will save them still;  
His saints he'll keep from harm unhurt,  
Secured from every ill.

xxxvi. 1. "My crafty foe," etc. It can hardly escape the observation of any one who compares this version with the original, or indeed with the prose translation, that personalities are often introduced in the former which are not to be met with in the latter. This is particularly to be regretted in a version designed for public worship. The remark applies to this verse, and whatever may be the meaning of the Hebrew, which is exceedingly obscure, it hardly admits of a doubt that Tate and Brady have failed in giving it. Dathe, following the Septuagint, Syriac, Arabic, and Vulgate, reads *his heart* for "*my heart*," and gives a very intelligible translation: "*Impietas impio sua quoque consilia suggerit.*" I cannot venture to decide as to its correctness.

xxxvii. 12. The text has nothing to correspond with "crowds," or "*few*." The version would be more correct by a slight alteration, thus:

While sinful *men* with false design  
Against the righteous *may* combine.

xl. I would suggest the propriety of adopting a new division of this Psalm into *three* parts, the second beginning with ver. 6, and ending with ver. 10 inclusive; the preceding and subsequent verses composing the first and third parts. Thus, according to the view of Dathe and Seiler, part second will contain the words of the Messiah, while the first and third are spoken in the person of David—comp. Heb. x. 5, 6, 7.

xl. 3. "*Wretch!*" As there is nothing correspondent in the Hebrew, would it not be advisable to get rid of this harsh word: *Man* would do very well as a substitute.

xliv. 10. This verse is referred to in order to illustrate a remark before made in relation to the epithets added by this version. There is nothing in the original for "*upstart—malice—ancient.*"

xlv. 8. "Which from the *stately wardrobe* brought." The original says nothing about a wardrobe; I would propose therefore to retain the common version thus: Which, in the *ivory palaces*.

12. "*The Tyrian matrons.*" Prose version, following the original; "*the daughter of Tyre,*" i. e. agreeably to the Hebrew idiom, *Tyre*. For "*matrons*," therefore I would substitute *daughters*.

xlvi. 9. "*Found him their constant, sure defence.*" The following line approaches nearer the Hebrew:

*Are his: and he their sure defence.*

xlvi. 9.

"Not in our fortresses and walls,  
Did we, O God, confide;  
But on the temple fix'd our hopes,  
In which thou dost reside."

It is most probable that the last two lines refer to the thanksgiving celebration, דמה *damah* may mean *making mention of* in the way of praise. The following is more agreeable to the Hebrew:

Not in our walls, but on thy name,  
Did we, O God, confide;  
And thee, we'll in the temple bless,  
Wherein thou dost reside.

xlix. 18, 19. I think the sense would be clearer if *though* were substituted for "*yet*," and the first line of ver. 19 read thus:

*Yet in their fathers' steps they tread.*

22. This is unnecessarily strong, and not warranted by the Hebrew. The same remark applies to ver. 12.

l. 3. As "*misconstru'd*" has nothing equivalent to it in the Hebrew, would not *perpetual*, or some such word, be preferable?

23. For "*wicked fools*," read, *who God forget*; agreeably to the Hebrew.

li. 6. "In secret *did'st* with wisdom's laws." I suspect that *would'st* or *wilt* expresses the meaning of the author more correctly than "*did'st*."

11. *His* should certainly be substituted in the last line for "*its*."

14. For "*righteous*," read *gracious*. It is well known that in the Old Testament, *righteousness* is often used in the sense of *mercy*.

lii. 8. "But I am like those olive plants,  
That shade God's temple round."

It is not very likely that the Psalmist knew of any olive plants that shaded the temple; his meaning is, that he, residing in the sacred courts, or being habitually there as a devout worshipper, should flourish like a green olive tree—compare l. 3. The sense may be given thus:

But I, like a green olive tree,  
Shall in God's house be found.

lv. 2. "*Artless*" is quite unsuitable here; *deep-felt*, or some equivalent term, would be more appropriate.

lvii. 3. The imperatives in this verse ought to be in the future, as in the prose versions.

lix. 6. "While others through the city range  
And ransack every street."

Better thus:

Or else through all the city range  
And traverse every street.—See ver. 14.

lxi. 5. "*In signs*," which occur in the first line, is not very intelligible. It might be altered thus:

*My vows are heard, and now once more.*

lxv. 2. "O thou who to my humble prayer  
Didst always," etc.

"Thou that hearest prayer," is the correct prose translation, and might easily be expressed by changing "*my*" into *the*, and "*didst*" into *dost*.

4. "Blest is the man who near thee plac'd,  
Within thy sacred dwelling lives!  
Whilst we at humble distance taste  
The vast delight thy temple gives."



The apparent antithesis between "*the man*" and "*we*," in the first and third lines, and the phrase, "*humble distance*," in the latter, are supported by the Hebrew. They may be removed by altering the third line thus:

*Then in thine holy courts we'll taste.*

8. For "*barbarous*," read *distant*.

lxviii. 4.

"————— extols his praise,  
Who rides upon high rolling spheres."

It is probable, to say the least, that the meaning is: "raise up a way for him who rideth through the desert!"

15. I am pretty sure that the true sense is not given here. *Mountain of God* is most probably a Hebraism for *high mountain*.

27. "*Little*." צעיר *tzangir* no doubt expresses *youth* in this place, not *littleness*.

28.

"Our tribes at strife, till that blest hour."

There is nothing to justify the insertion of this line, nor am I aware that it is warranted by the Israelitish history.

lxix. 3. "*My voice is hoarse*." The literal translation is: *my throat is dried*.

5, "*Nor are my sins concealed from thee*." This does not agree with the preceeding line, which however, gives the true meaning; and since, in the preceding verse, the Psalmist had repeatedly asserted his innocence, it is incredible that he should here criminate himself. The words are not, of course, to be understood absolutely, but are spoken in reference to an appeal to a divine judgment. See Dathe's note. I should propose this:

*Nor could my guilt be hid from thee.*

12.

"Their judges at my wrongs do jest,  
Those wrongs they ought to have redrest."

Here the version acts the expositor; whether with success I very much question. The Hebrew is: "they that sit in the gate speak against me," and as the phrase is used for persons who have nothing to do, it may be, in this place, pariphrasis for *the idle*; and the context favours this, and Dathe has thus translated it: *diffament me otiosi, canunt de me compotores*."

23.

"And sudden blasts their hopes surprise."

The Hebrew means: '*make their loins shake continually*.'

24. For "*dismal*," read *desert*, which is consonant to the original.

27. I would read the second line thus:

*Till they of grace have lost the way,*

as the idea of *mercy* is that which is conveyed by the word *righteousness* in this place.

33. "*Sets prisoners free from close restraint*." More literally thus: *And free his prisoners from restraint*.

lxx. 4. Some slight alterations in this verse would make it more literal, and not less poetical. Thus:

Let those who humbly seek thy face,  
To joyful triumphs *all* be raised,  
And those who prize thy saving grace,  
O let them sing, the Lord be prais'd!

lxxi. 3. For "'Tis thy decree that keeps me safe," read:

*Thou hast commanded my defence.*

This is literally the meaning of צִוְּיָתָא *tzivvitha*.

24. *Kind*, or some equivalent term, would be more appropriate, I think than "*just*."

lxxii. 1. If, in the first line, the word "*decrees*" were changed to *command*, it would be nearer the meaning of the Hebrew, and would correspond more closely with "*laws*" in the last line.

7. "*Shall be with favour crown'd*." The Hebrew idea is: *shall spring up all around*; and this preserves the beautiful figure of the author in the preceding verse.

lxxiii. 10. It is very doubtful, to say the least, whether this verse gives the author's meaning. The prose versions differ.

19. "*Despis'd by thee when they're destroyed*." More literally thus: *By thee they're ruin'd and destroy'd*.

25. "*That I besides thee can desire*." The Prayer Book translation undoubtedly gives the true meaning: "*there is none upon earth that I desire in comparison of thee*." This may easily be expressed thus:

*Compar'd with thee, that I desire.*

lxxvii. 2.

*"All night my fest'ring wound did run,  
No med'cine gave relief."*

It is very strange that both our prose versions should give this sense, when the Hebrew is certainly susceptible of another, which is better adapted to the context, and more in accordance with general usage. It is given by Symmachus: "my hand hath been stretched out continually." Thus also the Septuagint, renders the original word, and this version is literally translated by the Vulgate: "*manibus meis nocte contra eum*." Thus also Luther's German version: "*meine hand is dest nachts ausgereckt*;" and Dathe: "*manus mea (ad eum) noctu extensa non remittit*," with whom agrees the French version: "*ma main étoit étendue vers lui durant la nuit, et ne cessoit point*." It is worthy of observation, also, that the Geneva translation, although it agrees with that in common use, adds this note in the margin: "*Or, mine hand was stretched out*;" and that the marginal reading in our common bibles is "*hand*."—And here, I cannot avoid expressing my regret, that in so many late editions of the Bible, the marginal readings, which are generally more correct than the textuary, have been omitted. No edition of King James' Bible can be considered complete without them. As a substitute for the two lines above quoted, I would propose the following:

*All night my wearied hands I stretch'd  
In prayer for some relief.*

7. Why not *me*, instead of "*us*," to correspond with the rest of the Psalm?



13.

"Safe lodg'd from human search, on high,  
O God! thy counsels are."

This version seems to be an intended exposition of the Bible translation: "Thy way, O God, is in the sanctuary." The other prose translation, however, is more probably the correct one: "Thy way, O God, is holy," taking the word "*way*" in the sense of *conduct*, *procedure*. This agrees with the context, and especially with the next clause of the same verse. Dathe renders it thus:

"O Deus! sancta sunt quæ facis.  
Ubi est Deus æque magnus de Deus noster?"

14. "*Thy rescued people.*" Rather: *Th' astonish'd nations*, or some phrase of this kind, ought most probably to be substituted.—The prose version is: "thou hast declared thy strength (power) among the people," meaning, I presume, the heathen nations. The Hebrew word is in the plural form.

lxxviii. 16.

"That, travelling with their camp each day  
Renew'd the miracle."

The translator has rabbinized here, or given an erroneous paraphrase of 1 Cor. x. 4. There is not a syllable of the sort in the text.

41.

"When Israel's God refused to be  
By their desires confined."

I doubt whether this is the meaning of the original. The Prayer Book version is: "and *moved* the Holy One of Israel;" and is more correct, probably than that of the Bible, which has '*limited*.' "אוֹתוֹ הִתְּוָה *hithvah otho est, fecit ut eum pauperet*: Sic fere Septuaginta, παρῆσαν. Vulg *exacerbarunt*; Syrus, *irritarunt*." Schnurrer in Rosenmueller.

43. "*In Zoan's valley wrought.*" Read: *In Zoan's plains were wrought.*

The prose versions have "*fields*."

69. The temple "*spires*" were, I believe unknown to the author of the Psalm, and have no sanction from Jewish antiquity—compare cii. 14. in Tate and Brady's version. In both these places, the translator appears to have had in his mind the idea of a modern Church.

lxxx. 17. There is nothing to justify the use of the word "*king*" here. I should prefer altering the verse thus:

Crown thou *thy saints* with good success,  
By thy right hand secured from wrong;  
The *sons of men* in mercy bless,  
Whom for thyself thou mad'st so strong.

See the next verse.

lxxxiii. 8. Is there any evidence that Lot's race was "*incestuous*."

lxxxiv. 3.

"The birds, more happy far than I,  
Around thy temple throng;  
Securely there they build, and there  
Securely hatch their young."

Thus also the prose versions. It seems incredible, however, that such could have been the case at any period of the sacred history,

to which the Psalm can relate. Seiler and Dathe, in common with many other interpreters, make it a comparison: 'as the sparrow finds her house, and the swallow her nest, so find I thine altars,' etc. I cannot but think that this construction is forced. The verse is confessedly obscure. Perhaps there is an ellipsis in the last member, (compare Luke xiii. 9.) and after saying, that the sparrow hath her house, and the swallow her nest, the Psalmist may mean: 'but I am deprived of thy altars, my King and my God!' Whatever may be the meaning, it is not likely that Tate and Brady's translation is the correct one.

6. The Edinburg edition of 1756, reads the first line thus:

"Who pass through parch'd and thirsty vales."

Whichever may be authentic, the common reading, ("Baca's thirsty vale") is closer to the Hebrew and the Bible version.

(*To be continued.*)

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*Extracts from a Sermon, by E. W. GRINFIELD, of Great-Britain, entitled "The Crisis of Religion."*

"There are two great discoveries which have distinguished the present age, and which must render it memorable to all succeeding generations. The one relates more immediately to the body of man, the other to his mind; the one consists in a remedy for the most fatal of all diseases; the other in a specific for popular ignorance, and in a mode of education which promises some degree of instruction to the lowest classes of society.

"It is to the nature and effects of this latter discovery, that I would now solicit your attention. And here, upon the very threshold of the argument, I would most solemnly conjure you to resign every private and party prepossession, to bring your minds to the inquiry sincerely actuated by a love of truth;—that if we must be misrepresented, we may possess a public appeal to a liberal and dispassionate audience, as well as the more silent, though not less valuable testimony of an approving conscience.

"And first, I would beg it to be understood, that we are not going into any detail as to the merit of the invention. It is quite indifferent to me, whether a Churchman or a Dissenter carry away the palm; let us leave every private and personal view of the subject, and attend only to its general effects, its ultimate tendency.

"That a scheme of instruction has been devised of incalculable celerity and of boundless extent; so cheap, that poverty itself may purchase; so easy, that dullness itself may comprehend; this is a fact too notorious to require any evidence. But whether this scheme originated in England or India; whether it was first adopted by an enlightened Academic, or by an unlettered Quaker, it is here of very little consequence to inquire. The dispute is at present



before the public, and it will no doubt soon be brought to a fair and final determination.

"It is of far greater consequence, however, to make up our minds as to the opposite principles upon which these antagonists proceed; especially as this part of the contest is likely to be continued, long after the rival pretensions of the inventors may be satisfactorily adjusted.

"My brethren, I would beg you to remember, that where either of the two systems are mentioned in the following discourse, they are spoken of merely in their original and simple forms, or as they are still taught by their respective leaders. With their subsequent modifications by other individuals, I have no wish to interfere; and the variety of these modifications must totally exclude their notice upon the present occasion.

"Upon the first of these systems, indeed, we shall have very little occasion to remark; as it is solely distinguished by the originality of its mechanism, and aspires to no novelties whatever in its application. Taking the Established Religion of our country for its basis, it merely professes to adopt a more cheap and comprehensive method of diffusing it. To the poor, who might otherwise have been debarred from the attainment of reading and writing, it offers other attainments; but it offers them, guarded against abuse, by encircling them with the piety and principles of their ancestors. Far from presuming to innovate upon hereditary maxims, or to depart from the venerable code enacted at the Reformation, it merely engrafts a beautiful and expeditious apparatus upon these tried and established principles. But the other system is far more bold and daring in its pretensions; it seeks not only a change of means, but a revolution of effects; and while it differs but little in its instrumental machinery, is totally opposite in its application and result.

"This system, as far as I comprehend it, originally proceeds upon the following assumptions: 'That there are some general articles of belief in which all Christians are agreed; such, for instance, as the authority of the Scriptures, the Existence and Providence of God, and the Incarnation of Christ.' Neglecting, then all those innumerable traits of doctrine which serve to distinguish and to characterise the various bodies of the Christian world, it merely insists upon those few topics which no man, but a professed Infidel, ever presumed to question. How few such topics must necessarily be, is known to every one who is in the least conversant with the numberless sects and parties which have always divided the Christian Church. They are so few, indeed, that the execution of this specific principle must ever remain imperfect; for you would be compelled to yield up the morality, as well as the doctrine of the Gospel, before you could effect this universally, but unnatural alliance."

*(To be continued.)*

FOR THE GOSPEL MESSENGER.

## ASSISTANT BISHOP OF VIRGINIA.

In the "Philadelphia Recorder," of May 30th, there is the following paragraph: "On the 4th day of the session, [of the Virginia Convention,] the Hon. Hugh Nelson, of Charlottesville, offered the following resolution, which was carried in the affirmative. Ayes 49, Noes 13. Resolved, that this Convention deem it expedient, considering the age and bodily infirmity of our most venerated Bishop, to proceed to the election of an assistant Bishop, *who is not to be considered as entitled to the succession*; but that it shall be the right and duty of the Convention of the Diocese of Virginia, on the demise of our venerated Bishop, to proceed to the election of a principal Bishop, as a successor to the said deceased Bishop."—*Church Register*.

It appears from the above paragraph, that the Rev. Gentleman who has been elected the Assistant Bishop of Virginia, is to exercise his office, only, during the life of Bishop Moore, and that on his death, he "is not to be considered as entitled to the succession." I think this restriction not only wrong in itself, but contrary to the usual practice in such cases, and may be attended with bad consequences. Suppose, for instance, the Convention of Virginia, do not, on the demise of the present Bishop, elect the Assistant Bishop, but give the preference to some other person who is able to perform all the duties of the office with perfect convenience, which they, unquestionably, may do, under the restriction, what is the Assistant Bishop to do, whose services are no longer required? Is he to descend into the rank of Presbyters, or is he to remain idle? Very far be it from me to say, that this is likely to be the case. From the high and popular character of the Assistant Bishop elect, I believe the very reverse of this would be the case; and I therefore speak of the *principle* acted upon by the Convention, and of the *possibility* of such an occurrence. A Bishop with sound health, irreproachable character, useful talents, fervent piety, and active zeal, without a diocese and appropriate employment, would be an anomaly in ecclesiastical affairs, and such, I presume, as was never contemplated by the General Convention. If this should be allowed, we may have more Bishops than dioceses. When a Bishop has been canonically consecrated, his consecration is indelible, and no authority that I know of, unless he be canonically deposed, can restrain him from the exercise of some of the peculiar acts of the Episcopal office, if he were disposed to do so. There would, in this case, be an ecclesiastical *imperium in imperio*, which must necessarily produce many serious evils. If my memory does not deceive me, when Bishop Provoost, from his many, and increasing infirmities, resigned his Episcopal jurisdiction to the Convention of New-York, the House of Bishops declared such resignation to be invalid, deeming it, I presume, unwise, to have a Bishop without jurisdiction. For these, and other reasons, I hope, that the restriction will be removed before the consecration takes place, and that it may be distinctly understood, that the Assistant is to succeed as principal, on the demise of the present incumbent. F. F.



## CATHOLICISM.

TO THE EDITORS OF THE GOSPEL MESSENGER.

The writer of this is not disposed to enter into controversy with Roman Catholics; he is determined, indeed, not to—and satisfied that it is vain to expect any thing like fair and honorable discussion, on their part, of matters in dispute, between them and Protestants, he would, if he could, withhold all others among us from the controversy, as unprofitable and vain. His object at present is, to shew with how little regard to truth a writer in the "*Catholic Miscellany*," has treated a correspondent of the "*Messenger*," in the very outset of a reply to his communications; and consequently, with how little reason any thing better can be expected to be found in the further stages of his course.

"A Protestant Catholic," he says, is a contradictory title. Most common sense Christians will see that it is not, and find no difficulty in understanding what it means.

But to the point in view; the writer charges the "Protestant Catholic" with misquoting and garbling the Roman Catholic Missal, in the part of it which is adduced, to shew that Roman Catholics do *pray to Saints*, and *worship them*. After admitting that the Saints are addressed with prayer, he says that the quotation should have ended with the words—"make intercession for us"—and that "*be merciful unto us*" belongs to the continued line.

I have referred to the place in the Missal, and your readers will see, once for all, how absolutely incapable this writer is of fair controversy, in defence of his Church, from the following exact and indisputable representation. The Saints and Angels, in a string of some fifty or sixty lines, are *prayed to*,\* to *pray for* those addressing them, and the prayer to them ends with, "All ye Men and Women Saints of God, *make intercession for us*, be merciful unto us." A comma is placed after "*make intercession for us*," and a period after "*be merciful unto us*." In the same line, it is true, with this "*be merciful unto us*," is "*Spare us O Lord*," and then, in another line, "*be merciful unto us*."—The whole is printed thus,

"All ye Men and Women Saints of God, *make intercession for us*,

"Be merciful unto us. *Spare us O Lord*,

"Be merciful unto us."

The first "*be merciful unto us*," the writer under the signature of "B. C." in the "*Catholic Miscellany*," says "does not belong to the supplication addressed to the Saints; but to that otherwise partly addressed in the line with it, to God." The reader will judge for himself. He will see, I think, in the strange charge of garbled quotation, (the utter incorrectness of which, is here exposed) a wonderful instance, if of nothing worse, of the perverting power of prejudice. There is a wonderful effrontery in the charge here brought of garbling a quotation.

A CATHOLIC, NOT ROMAN.

\* See pp. 263-264 of the Missal, translated.

**POETRY.**

FOR THE GOSPEL MESSENGER.

*An Extract from a Farewell to St. Philip's, written June 13th, 1825.*

1.

With pencil dipp'd in sorrow's tear,  
In haste St. Philip's walls I drew,  
While in most sad, but holy fear,  
I bade that sacred place adieu.

2.

Dear precious Church, farewell! farewell!  
Where'er this lonely heart finds rest,  
The solemn tolling of thy bell,  
Shall wake devotion in my breast.

3.

A sufferer at thy altar found  
A balm to soothe the sharpest woe,—  
And felt on consecrated ground,  
Thy healing waters o'er her flow.

4.

"Peace be within thy sacred walls,"  
Till Time's last notes strike on the ear,  
And not till earth to ashes falls,  
May thy loved Organ cease to cheer.

5.

Then shall bright Glory's ray descend,  
To gild that hallow'd brow of thine—  
And waft to joys that ne'er shall end,  
All who have worshipped at thy shrine.

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**RELIGIOUS INTELLIGENCE.**

The donation recorded in the May number, was from an individual of St. Michael's, and not from individuals, as stated by mistake. It was in favour of that very interesting charity, St. Stephen's chapel, provided for those poor who cannot be accommodated with seats in the other Episcopal Churches.

*Mr. Kohne's Charity.*—To the general institutions of the Protestant Episcopal Church, the amount is \$130,000; to institutions of the same Church in South-Carolina, \$20,000; and to institutions of the same Church in Pennsylvania, \$13,000; besides \$220,000 to other public charities. Total, \$383,000.

*Proceedings of the Standing Committee of the Diocese of South-Carolina.*—At a meeting held June 18, 1829, on motion, the Bishop was respectfully invited to attend, when the following paper was submitted, approved, and the resolutions at the end of it adopted.



The Bishop and Standing Committee of the Diocese of South-Carolina, have heard with the liveliest satisfaction, and with profound gratitude to the Almighty, who overruleth all events, of the munificent bequests of the late FREDERICK KOHNE, Esq. We recognize, as the effects of this example, an awakened attention to the claims of our religious institutions, and an impulse in their favour, the power of which we cannot now estimate. By these providences, is enforced a lesson of great importance: it is to trust in God, not to doubt that, in his own good time, he will answer the prayers of his people, and provide, beyond their expectations, for interests which he sees to be valuable, and purposes formed under pious and benevolent influences, and prosecuted in faith, and with prayer.

To the inquiry, what means, under God, seems best adapted to promote the stability and growth of our Church, we believe the proper reply is, a good Theological Seminary. It will multiply our Clergy, render them more efficient, and bind them together by the strong links of early friendship. It will be a great repository of knowledge, from which will issue such translations, and other books as the necessities of the Church may require. In the character and success of its professors and pupils, *our General Theological Seminary* has realized the desires of its friends, and authorized hopes of its becoming more and more useful. In the priority of favour, then with which the deceased has regarded it, we cannot but rejoice, while humbled under a sense of our unworthiness, we adore the good providence of God.

It will be recollected that when the prospects of our Seminary were dark and threatening, the legacy of Mr. Sherrard, and the donation of Mr. Moore enabled the trustees to place it at once on a respectable foundation. But the income was still inadequate, and at their last meeting, they announced with great regret, that unless some assistance was afforded, retrenchment was inevitable.

At this crisis, when the funds were deficient, and the means suggested by the last General Convention to supply the deficiency had failed; when other Seminaries were growing, and a new one projected, almost along side of it; when the hope that this Seminary would be a bond of union to the whole Church, was becoming weaker and weaker; when the annual meeting of the Board of Trustees, to be held this very month, was expected to disclose the fact that the invaluable services of one or more of our professors would be discontinued; when, in fine, the hearts of the friends of the Seminary were filled with anxiety, the welcome intelligence of Mr. Kohne's bequest, like the sun emerging from a dark cloud, burst upon us. "We praise thee O God, we acknowledge thee to be the Lord."

An institution, which we think we may say without presumption, has been thus favoured, may well claim the attention of our whole Church. The branch of it, to which, according to the Canons, we hold relation, which, from the beginning, has been friendly to the purpose of a General Seminary, and has endeavoured to advance its welfare, is naturally deeply affected by the occurrence referred to. And our satisfaction is, of course, augmented by the re-

collection, that an act which promises so much good, has originated in the liberality of a gentleman, whose home, for a great part of his life, was in this city. We cannot but be thankful, that our diocese is now able to take her place not only among the advocates, but among the chief patrons of an institution, valuable, as we believe, to the country, the Church, and mankind.

*Resolved*, therefore, as the sense of this meeting: 1. That the late Mr. Kohne, by his bequests to those general institutions of our Church, the Theological Seminary, the Sunday School Union, the Domestic and Foreign Missionary Society, and to important charities in this diocese, the Bishop's Fund, the Society for the advancement of Christianity, the Ladies' Missionary Society, who founded St. Stephen's Chapel for the poor; and also to various religious institutions in the diocese, of Pennsylvania, has reflected honour on his native and adopted country, on this diocese, and on the congregation of which he was a member.

2. That it be and is hereby recommended to the members of our Church in this diocese, in their devotions, to bear in mind the results which may reasonably be anticipated from the late bequests, and to render to him in whose hands men are but instruments, humble and hearty thanks, that he put it into the heart of the deceased to be thus bountiful to our Church, and to pray to him that those religious institutions, justly dear to us, may continue to enjoy the favour of his good providence, and in particular, that our General Theological Seminary, may under this favour, and the power of his grace, prove a blessing to the Church on earth, and an instrument of "bringing many sons to glory."

3. That a copy of this paper be sent to the respected widow of the late Mr. Kohne, and be printed in the *Gospel Messenger*.

*Female Episcopal Bible, Prayer Book and Tract Society.*—The anniversary meeting was held on Whitsun Tuesday at St. Stephen's Chapel, and notwithstanding the unfavourable state of the weather, was well attended. The usual officers were elected, and the annual report approved and ordered to be printed.

*Charleston Protestant Episcopal Sunday School Society.*—On the anniversary, Whitsun Tuesday, after divine service, and the singing of the beautiful hymn, appropriate to this occasion in our new collection, an address was delivered by the Rev. E. Phillips, minister of St. Stephen's Chapel; to whom a vote of thanks was passed and a copy of the address requested for publication. The Society then convened, elected their officers, heard their annual report, and transacted other necessary business.

*General Sunday School Union.*—The Congregation of the Episcopal Church, Hartford, Connecticut, have contributed \$158 93½ towards this meritorious institution. A committee of the Sunday School, in this diocese (South Carolina) has been charged to raise funds, for the same. Mr. Henry Gregory, a candidate for



orders, and late tutor in Geneva College, New-York, has been appointed agent for the Union, to make a tour so soon as he is ordained for the purpose of establishing auxiliaries, and collecting subscriptions.

The Rev. G. W. Doane, has most generously offered his personal exertions for the same cause, in the town of Boston. The Rev. W. R. Whittingham from ill-health, has resigned the office of Secretary, and Mr. John V. Van Inger, at present a student in the General Theological Seminary, has been appointed in his place.

*Tallahassee Mission.*—Extract of a letter. "Our prospects with regard to the erection of Churches I think very flattering. In Tallahassee the vestry have appointed a building committee, who on opening the subscription received in ten minutes, one half of the necessary sum. I hope they will have the Church up in the course of the year. With regard to Wascissa, I think we may entertain equally good expectations. I desire some little assistance for the Church, otherwise we shall have to do without the usual appurtenances. I wish the Society would send a Missionary to travel through Middle Florida. To do justice to my present growing charge, (two congregations twenty miles asunder,) I can itinerate very little. No fears need be entertained of our summer climate. It is more healthful than the winter.

*Ohio Convention.*—The annual meeting was held on the 10th and 11th October last, (though the Journal has been but recently printed) present, the Bishop, and eight other Clergymen, (the whole number in the diocese fourteen) and nine Laymen. The address of the Bishop principally relates to Kenyon College, of which he says: "Three stories of this, our beautiful college, (far more beautiful than its semblance in print,) are up, and the fourth is nearly half completed. What remains to be done of this small part of our original design is not so great in itself as it is great in relation to our exhausted strength and treasure. It is like the last pound to him who is already sinking under the weight of his accumulated load. Yet in this, as in all our past extremities, we find relief in looking to Him who controlleth all things. Before the inclement season sets in, I trust the College will be up and covered; and in it we do not despair of eating our Christmas dinner; with what fervency of gratitude to that Being, without whom nothing is strong, nothing is holy, I shall not attempt to express.

"All the buildings, as well on the farms, as in the village, are *our own*, never to be alienated even by a lease. This is the *covenant* implied in every subscription we have obtained. Insomuch as that, should a future Board of Trustees ever so far forget their duty and surpass their rights, as to sell, lease, or any otherwise alienate, a foot of the south, or College section of 4,000 acres, the heirs of the subscribers will be justified in re-entering on the possessions of their ancestors, and recovering their respective donations with interest. I think proper to record this principle here,

because, having been the medium through which the subscriptions were obtained, I am the most proper evidence of the fact above stated.

"Already is prejudice, founded on ignorance of the true intent of our institution, beginning to give place to a mild, gentle and approving spirit. Instead of an enemy, all reasonable persons perceive they have in our College, a friend to the best interests of man. Instead of a bramble-bush with repulsive thorns to wound, they find they have a tree full of good fruits, bearing aloft its extensive branches, until, as we trust, our land be over spread with its refreshing influence, and millions pluck from it the means of the bread of life.

"In turning from this pleasing subject to that of the discharge of my duty in Episcopal visitations, I feel a painful contrast. It is with the deepest regret that I have not been able to visit in person so few of our beloved congregations. I have to plead the demands of dire necessity. The want of funds to defray my expenses in travelling through the diocese, and the paramount claims at this most critical period of the Theological Seminary and College to my individual attention, pressed upon me with an irresistible hand."

It appears two persons had been ordained Deacons.

In the appendix to the Journal is a statement of the expenditures of the College, which amount to \$27,661 83½; and a list of the benefactors in the United States. As it is requested that any omission in this list may be corrected, we mention that *all the names* of donors in South-Carolina are not published. We know there are several omitted, though we could not furnish a list of them.

*Diocese of Virginia.*—The Convention met at Charlottesville, May 20th—present 30 Clergymen and 32 Lay Delegates. The Bishop was prevented from attending, by sickness, and the Rev. Dr. Meade, was elected President. The whole number of Clergy in this diocese is 44. The amount of the Episcopal fund is \$4836 10. The following was adopted: "The Convention of this diocese having had under long and serious consideration, the proposed alterations in the rubric, relative to the order of our service, and also to the proposed additions to the confirmation service, is constrained to express *its dissent* from the proposed changes; believing that they are not likely to effect that most desirable end, contemplated by the advocates of the same,—*Therefore, Resolved*, That zealously attached to the Book of Common Prayer, and other offices of our Church, this Convention is desirous, that no alteration should take place in the same at this time."

"*Resolved*, That this Convention, do concur with the House of Bishops, and the House of Clerical and Lay Delegates in General Convention, in the propriety of the proposed amendment to the second clause of the 8th article of the Constitution."

"*Resolved*, That agreeably to the provisions of the 13th article of the Constitution, notice be transmitted to the several vestries of the parishes of this diocese, that it is proposed at the next Convention,



to annul and abolish the first sentence of the 6th Article of the Constitution; and so alter the said article that it may read thus, 'The Bishop shall be President of the Convention; in which character it shall be his duty, to give to the Convention, as often as he may deem expedient, a general view of the state of the Church; to call special conventions at whatever times and places he may think necessary; to preserve order during the time of session, to put the question, collect the votes, and declare the decision. He may make any motion, which he shall judge conducive to the good of the Church, but shall not enter into debate; and he may deliver his sentiments on any subject, after it has been discussed, before a vote thereon. Whenever it shall be necessary, for the Bishop to visit any part of this diocese, he shall be authorised to call a Clergyman from any part of the diocese, to supply his place in the duties of his parochial charge, for not more than two Sundays.'"

"*Resolved*, That this Convention deem it expedient, considering the age and bodily infirmity of our most venerated Bishop, to proceed to the election of an assistant Bishop, who is not to be considered as entitled to the succession—but that it shall be the right and duty of the Convention of the diocese of Virginia, on the demise of our venerated Bishop, to proceed to the election of a principal Bishop, as a successor to the said deceased Bishop."

After secret prayer to God, the Convention then proceeded to the election of a Bishop, and the Rev. W. Meade, D.D. was elected. The following was passed.

"Whereas there exists a diversity of opinion as to the practice of having more than one acting Bishop in a diocese—it seems to this Convention to be a subject of that general character and importance, as to render it proper for the General Convention to act upon it in such a way as will prevent those evils which may result from this practice. It is, *therefore*, *Resolved*, That the delegates from this diocese, to the next General Convention, do bring the subject before that body—and use their efforts to obtain the adoption, of such a general rule on this subject, as shall have the effect of regulating the number of Bishops, each diocese may elect, and of prescribing the circumstances, under which a suffragan, or assistant, or coadjutor, may be chosen, and also the duties of such Bishops."

A Diocesan Missionary Society was formed, and it was made the duty of every minister to endeavour to form an auxiliary to it in his parish. The fund of the Diocesan Theological Seminary, was reported to be \$11,465. Number of students, 17 divinity students, and 10 preparatory. Four Clergymen and two Laymen were nominated to be Trustees of the *General Theological Seminary*. The following was passed.

"*Resolved*, That this Convention regarding the intemperate use of ardent spirits as one of the most desolating and alarming vices of our country, as presenting one of the most formidable of all barriers, to the spread of the Gospel of our Lord and Saviour—feels itself called upon, to express its decided approbation, of the efforts

that are making in many sections of our land, to arrest the progress of this acknowledged evil; and to pray that abundant success, may crown the labours of the Christian, the Patriot and the Philanthropist in their laudible associations, for this important purpose."

"*Resolved*, That the Treasurer pay to the Rev. William Meade, D. D. Bishop elect, and to the delegates to represent this diocese in the next General Convention, of the Protestant Episcopal Church of the United States, the sum of fifty dollars each, to defray their expenses in attending the said Convention."

"*Resolved*, That the Treasurer pay the quota, due from this diocese to the General Convention, to defray the expenses of the same."

From the Parochial reports, we extract as follows :

"The benevolent Societies attached to Christ Church, Winchester, have put forth more than usual efforts the past year, and more than double the amount of funds have been raised, than in any preceding year."

"For the last year and a half, a weekly prayer meeting has been held, by female communicants of this Church, which has exerted the happiest influence upon the spiritual interests of the Congregation, and doubtless has contributed largely to that increase of the Church during the past year, which has so far exceeded the accessions in any former year."

We rejoice in the increase of the Church, but *female* prayer meetings are a new thing among Episcopalians, unless indeed which we hope is the case here, they are conducted by a Clergyman, he and he only praying.

At Norfolk, \$900 has been subscribed for a Sunday School room. In Bruton parish, a weekly meeting for religious exercises, "is conducted by the female" communicants.\*

*Diocese of Pennsylvania.*—The Convention met on the 26th of May—present 57 Clergy, including the two Bishops, and 110 Laymen. The journal has not been received. From Bishop White's address, we extract as follows:

"The Society for the Advancement of Christianity in Pennsylvania, may be considered to have increased in usefulness. It is to be hoped, that the increase will be still advanced, by measures lately adopted for the organizing of auxiliaries to it throughout the diocese. Hitherto, there has been but little aid to its funds, beyond the city and its suburbs. Its efficiency, while sustained by so slender a provision, may be considered as the promise of much greater good, to result from the possession of more ample means.

"The Female Tract Society are persevering in their exertions, for the extending of the knowledge and principles of our holy reli-

\* "The Gospel may be preached faithfully, and attended with the favor of God—without *female prayers* and exhortation, and without that spiritual pride, which never fails to attend, pressing the mass of the community out of their place, and shaking together in one caldron of effervescence, all the passions of all the classes of society."—Rev. Dr. Beecher.

See also extract from Rev. Mr. Smith's Sermon, page 223 of this number.



gion, as held within our Church. This is effected by the means of an instrument, unostentitious in its appearance, but powerful in its effect.

"The Episcopal Sunday School Union, has an increasing patronage in this diocese, and throughout the United States. It will help to protect our Sunday schools, from endeavours perseveringly put in operation, for the subjecting of them to an authority exterior to that of our Church."

"*Brethren*:—In proportion as your bishop approaches the termination of his mortal course, he derives consolation from the promising beginnings of the labours of the Rt. Rev. his assistant and successor; and from the manifest evidences exhibited of the increasing acceptableness of his services, and of confidence in his judgment, and in the integrity of his ecclesiastical views. It is with great satisfaction, that his senior commits to him so great a proportion of the concerns of the diocese; considering himself as relieved from them, partly by his weight of years, and partly by there still resting on him a share of the duties of the three churches, with which he has been, during the whole of his ministry, parochially connected. These considerations will not prevent him, so long as he shall retain the use of his faculties, from the taking of a deep interest, in the cause of our holy religion; and on that account, in the proceedings of our Church in this state, and throughout the Union. In pursuance of this design, it will continue to be an object with him, to sustain the principles on which he has acted during the whole course of his ministry: believing them to be agreeable to Holy Scripture; and to have descended to us, through the channel of the primitive Church; and of the Church, with which we have professed, to identify ourselves, in all the leading properties of doctrine, of worship, and of discipline.

"Having been occupied, during so long a ministry, in sustaining the standards now referred to, he would have found a dark cloud, induced over the remainder of his days, had he contemplated in a successor, a disposition to a deterioration of the system, by the introduction, of opinions and of practices inconsistent with it."

From the address of the Rt. Rv. Dr. Onderdonk, the assistant Bishop, we extract as follows:

"My visitations have now extended to the whole diocese; and many of the congregations have been visited twice, and a few of them three times."

"In behalf of this excellent Society, (for the advancement of Christianity,) our venerable diocesan and myself, united last fall in a communication to the several parishes of the diocese. And at its last anniversary, held on the evening of the Epiphany, I gladly availed myself of an opportunity of urging the Domestic Missionary claims, to which the resources of that Society are chiefly devoted. I beg leave again, to call the attention of the diocese to that subject. There is no way to extend and invigorate the growth of our Church, but the unwearied prosecution of missions

of this sort. The more I see of the interior and distant parts of the state, and the more I hear of similar portions of our country at large, the more deeply am I convinced of their paramount claims, to this department of our sacred liberality. Every journey I make, I become the more thoroughly persuaded, that no public duty of the members of this diocese, can compare in importance with that of aiding, with the most ardent zeal, and with unstinted generosity, the Society for the Advancement of Christianity in Pennsylvania."

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*Codrington Estate, Barbadoes.*—This property was bequeathed by General Codrington to the "Society for the Propagation of the Gospel in Foreign Parts," with the direction that they should found a College, which has at present a President and twelve Scholars, "stipends being allowed to those who prosecute their studies in England." A minister is also provided for the negroes, whose sole attention, is to be directed to their improvement, in moral and religious knowledge. By the regulations, divine service is to be performed twice on the Lord's day, in the forenoon, a familiar discourse to be delivered, on the doctrines of the gospel and the duty of slaves as christians; in the afternoon, the Scripture explained by way of exposition, or the Common Prayer illustrated, and the ancient and useful mode of catechising used. There is a school for children, under ten, kept for four hours daily. It opens with a prayer, and the creed, and closes with the repetition of the ten commandments, and a hymn. Writing and arithmetic are excluded. There is a Sunday School for adults. Baptism is administered to all children presented by their parents, and to all adults, who give a satisfactory reason, for desiring this sacrament. The Lord's Supper is administered once a month, to those approved by the minister. In case of a funeral, the immediate relatives have the whole day, and labour ceases at five, so that all may attend a ceremony, so peculiarly adapted to awaken christian feeling. It is considered a part of the minister's duty, to perform the marriage service, and to visit the sick, aged and infirm, in order to impart to them, the consolations of religion.

To encourage attendance at public worship, those who are present receive tickets, which on being delivered to the manager, secure to them, the enjoyment of the Saturday afternoon next following, from one o'clock. The children, 71 in number, always attend. Every one, who has visited the chapel, seems very much pleased, and the manager, Mr. Hinkson, declares, that the general character of the negroes, had very much improved; that stealing, lying, and many other vices, which were very common on the estates, are now almost unknown, or at least he has not detected any offenders for some time.

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*Translation of our Liturgy.*—The Episcopal form of worship, has been introduced in the Gaelic tongue, into Edinburgh, for the benefit of those, who do not understand English.



*A Liberal Offer.*—"Deeplly feeling the distressing want of missionaries: perfectly acquainted with the opening prospects of the Church; and impressed with a conviction that something should be done 'quickly'—I take this method of offering to any two young men, members of the Protestant Episcopal Church, who will bring satisfactory testimonials of their piety, talents, and sound views of Scripture doctrine, from the rector of the parish where they have lived, a *pledge* that they shall receive gratuitously, their board and tuition, classical and theological, until they are fully prepared to receive deacon's orders.

"Any communication addressed to the undersigned name, 'Whitgift,' to the care of Rev. Dr. Rudd, Auburn, will meet prompt attention.  
"WHITGIFT."

*Sunday Schools.*—"We have learnt with great satisfaction, that the sum of one thousand dollars has been raised, in the congregation of St. James', (Philadelphia) under the direction of the vestry, for the purpose of erecting suitable rooms in the rear of the Church, for the accomodation of the Sunday Schools attached to it, of which we understand there are three, including an infant School. This measure, we hope to see imitated by all those Churches, which are yet unpossessed of these most important and necessary structures: and it affords us much gratification, that the manngers of the Episcopal Sunday School Union, are aiming to direct the current of public sentiment in our Church, towards this branch of the Sunday School system. If an edifice be necessary, to the existence and success of the congregation, a suitable room is not less so to the maintainance and prosperity of its Sunday Schools."

In England and Wales, there are 8400 Sunday Schools, containing 550,000 children, the greater part of them are instructed only in the books of the Society, for promoting Christian knowledge, and all, with little exception uniformly *taken to Church*.

*Profanation of a Church.*—"By the office of Consecration prescribed by the authority of the Protestant Episcopal Church, our Church edifices are set apart 'from all unhallowed, ordinary and common uses,' and dedicated exclusively to the service and worship of Almighty God. And yet, will it be believed, that, in an Episcopal Church in this state, (Penn.) in which that solemn office had been celebrated, there has lately been delivered a lecture—not on some text or passage of Scripture, or on any subject of a religious nature—but on *military tactics*, and before a *military congregation*, on a *training day*, as they call it in the country? The circumstances were these—a strolling lecturer, one of the pretenders to all learning, *happened*, in his illuminative progress, to pitch his tent in a town of considerable importance, not a hundred miles from our city; and on a training day it was proposed—as this master of arts, was not to be supposed ignorant of the *art of war*—to have a lecture on *tactics*, for the benefit of the militia. But the difficulty was to procure a suitable place; and in this quandary it was sug-

gested to make an application for the Episcopal church—and most fortunately, one of the vestry of that church was an *officer in the militia*, and by his agency the acquiescence of his colleagues was obtained—the clergyman, strange to say, refusing to interpose, and devolving the whole matter upon the vestry.

“We feel very sure that this incident will shock our readers, as much as it has ourselves; for they must acknowledge the propriety and the fitness—to say nothing of the obligation of the consecration office—of separating the Church of God from all ‘*purposes merely secular* :’ and they will consider this case as an illustration of the necessity of some *authorative* legislation upon the subject.”—*Church Register*.

*Orthodoxy*.—The Wesleyan Methodists of the City of Leeds, England, have resolved not to receive the Sacrament of the Lord's Supper, except from the hands of the regular Clergy of the Church of England.

*Conversion of Roman Catholics*.—A number of these in the City of Washington, have made a public profession of the Protestant Faith, and been received into Protestant Communion.

*Bigotry and Ignorance*.—In the last number of Silliman's Journal of Science and Arts, we find a letter from an American gentleman to the Editor, dated Hofwyl, Switzerland, Dec. 22, 1828, in which, speaking of Baron de Zach, he says, “One of his friends, who received the account from himself, told me that the reason assigned, on the demand of the Prussian ambassador for his banishment, by the Sardinian government was, that he had maintained in his astronomical journal, the revolution of the earth around the sun, which was in direct contradiction with the decrees of the [Roman Catholic] Church! It is almost incredible that such darkness should prevail in the midst of light, as one finds in Italy, and even in some parts of Switzerland.”

### BIBLE QUESTIONS.

Having set forth a series of Questions on the Apostles' Creed; it is intended to do the same on the Lord's Prayer.

*What doctrines and duties are we taught by the preface to the Lord's Prayer?*

*What doctrines and duties are inculcated by the first petition of the same?*

Consult one or more of the following works, Bishop Hopkins, Barrow, or Chief Justice Hale, on the *Lord's Prayer*. Samuel Clarke, on the *Catechism*, p. 203. Secker's *Lectures*. Brownell's *Family Prayer Book*, p. 14. Allison's 3d, 4th and 5th *Sermons*. Rogers', or Shepherd, on the *Liturgy*.

Answers to be returned in the first week of August.

### NEW PUBLICATION.

*A Plea for the Church in Georgia, a Sermon delivered at the opening of the seventh Convention, of the Diocese of Georgia.* By the Rev. Hugh Smith, Rector of St. Paul's, Augusta. Published at the request of the Convention.

In his exordium, the reverend preacher pathetically sets forth, the state of the Protestant Episcopal Church in Georgia, and to the inquiry in his text, “By whom



shall Jacob arise, for he is small," gives this satisfactory reply "By its personal faith and efforts—by the concurrent efforts of Christian friends, and by the prayer invoked blessing of a covenant-keeping God." Each of these heads he discusses fully, and we have only to regret, that we have not room for many of his judicious and feeling remarks. They who are the majority of our readers, will be both gratified and instructed by the following extract:—

"In this day, when a new impulse has been given to the Gospel, only inferior to that attendant upon its introduction, *the daughters of faith* should certainly arise to the work of faith. Perhaps even by them, to a certain degree, God may cause 'Jacob to arise.' Independently of that general and indirect influence which they possess, and may happily exercise over the community, as the guardians of its moral purity—the advocates of all that is 'lovely and of good report,' there is a *direct influence*, which they may unostentatiously and unobtrusively employ, to the furtherance of Religion and the Church. While we would deprecate, as totally inconsistent with the beauty and delicacy of female character, as ultimately subversive of its just weight, as injurious to the peace of the Church at large, and peculiarly at variance with the sober and well-ordered arrangements of *our own Church*, that officious intermeddling with spiritual concerns, which would make them dictorial judges—noisy and angry controversialists—restless proselytes—self-authorized, but scripture-forbidden laborers in the work of others, to which they have no call; still we would also deprecate that *indifference*, which would induce them to care for none of the sacred things of Zion; or that *worldly-mindedness* which, binding them down to earth, and earthly vanities, would leave them neither time nor taste for more hallowed pursuits; or that *false delicacy and two shrinking timidity*, which would keep them back from the work of their God. To them, therefore, we look, and confidently look for the proper employment of that influence which was given them for good: and which may be most sweetly exercised in the domestic and social circles, without marring their harmony, and to the manifest advantage of all their members; and to them also we look for those unpretending personal efforts, which none can better devise or execute, and which, unpretending as they are, can effect so much of positive good. Let those, then who are so largely indebted to the Gospel, for personal emancipation and respectability, and who know its diffusion to be the very guardian of their purity, their happiness, and their rights, become spirited and unwearied auxiliaries, in the good work of extending Religion to the destitute in our own borders, according to the pure and primitive provisions of our own Church, and doubtless they will in no wise 'lose their reward.'"

#### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Librarian reports the following Donations made during the month of May:—

By the Rev. Edward Thomas—Biblia Hebraica, Ab Van Der Hooght, 2 vols. 8vo. boards. Phil. 1814.

By Mrs. Catharine Ravenel.—1. L'Histoire Ecclesiastique et Actes des Martyrs, &c (embracing the period from the persecution under Nero, A. D. 31, to the time of Wickliff,) in 12 books, 1 vol. folio. Commenced by Jean Crispin and finished by Eustache Vignon. 2. Response a la Methode du Cardinal de Richleau. Rouen, 1674. Par Martel in 1 vol. 3. Histoire de l'Eucharistie. Amsterdam, (edition by Daniel Elzevier, 1669.—Nearly perfect in 1 vol. 4. Histoire de l'Edit de Nantes, (2d and 3d vols. containing the 2d and 3d parts, with the Royal Edicts, Declarations, &c. in relation to the Protestants.) Delft. 1693. 5. Defense de la Reformation; (first 16 pages gone,) in 1 vol. 6. Memoires de la vie du Comte D——, pt. Saint Evremond. Amsterdam, 1705. in 2 vols. 7. Apologie pour le Synode de Dordrecht ou Refutation du Livre intitule l'Impieté de la Morale des Calviniste, &c. Geneva, 1679. 1 vol. 8. Apologie pour la Reformation, &c. (vol. 2d.) Amsterdam, 1683. 12mo. 9. Memoires de Mr. L. C. D. R. contenant, le qui s'est passé de plus particulier sous le Ministere du Cardinal de du Richlieu et Cardinal Mazarin, 12mo. A la Haye, 1696. in 1 vol. 10. Critique Generale de l'Histoire du Calvinisme de Maimbourg, 12mo. A Ville Franche, 1683. (2 vols. in one.) Critique Generale de l'Histoire du Calvinisme de Maimbourg, (2d vol. of the same work, 1684.) 11. Demonstration Necessaire des Impertinences et des Faussetez,

avancés par P. Jacoby, Utrecht, 1691, in 1 vol, 12mo. 12. Bonnes & Saintes Pensées et les Maximes du Vrai Chretien. Saumur, 1679. in 1 vol. 12mo. 13. Memoires du Duc de Rohan. 1 vol. 12mo. 1646. 14. Reponse aux deux Traitez touchant l'Eucharistie. Charenton, 1665. 1 vol. 8mo. 15. Paraphrase sur l'Épître aux Hebreux & sur l'Ep. de St. Jacques, St. Pierre & St. Jean. Saumer, 1645. 1 vol. 8vo. 16. Exposition de la Religion Chretienne. Par Cesar Pegorier. Utrecht, 1714 1 vol. Oct. 17. Traité Historique & Theologique touchant l'Etat des Ames apres Mort & l'Origine & l'Abus du Purgatoire. Hamburg. 1689. 1 vol. 12mo. 18. La voix de Dieux, &c. (or Baxter's Call to the Unconverted, translated from the French.) Saumur, 1680. 1 vol 12mo. Traité de la Paix de l'Ame et du Contentement de l'Esprit, par P. Du Moulin le fils. Charenton, 1663. 1 vol. Oct. 20. La Communion Devote par la Placette Pasteur, &c. de Copenhagen. Amsterdam, 1700 1 vol. 12mo. 21. Elogés Historiques des Saints, &c. Paris, 1701. 12mo. (2d vol.) 22. Meditations et Prieres par Du Moulin, jr. avec cene preparation pour la Saint Cène. Charenton, 1663. 1 vol. 12mo. 23. Prieres & Meditations en Vers François, par Brebeuf. Paris, 1671. 1 vol. 12mo. 24. Du Vrai Usage des Pères. Par Jean Daillé. Geneva, 1632. 1 vol. 12mo. 25. L'Echo de la Voix de celui qui uil "Enquirez vous des Ecritures." Rotterdam, 1692. 1 vol. 12mo. 26. Etat des Reformés en France. 1 vol. 12mo. 27. Prieres pour tous les jours de la Semaine, &c. Par B. Pictet. Geneva, 1718. 1 vol. 12mo. 28. L'Espion dans les Cours des Princes Chretiens. Translated into French. (Imperfect.) Cologne, 1711. (6th vol. only.) 29. Basnage Histoire des Juifs, 2d, 3d, 4th & 5th vo., (1st vol. wanting.) 30. Pastoral and other Letters, by Bishop Gibson, (translated into French. A pamphlet. London, 1729. 31. Traité de l'Eucharistie, par Jean Claude. Geneva, 1670. 1 vol. 12mo.

By the Hon. Thomas S. Grimké.—Missionary Herald, 2 Nos. 8vo. stitched.

☞ Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts.—Entrance through the gate. Library hours, every day, Sunday excepted.

## EPISCOPAL ACTS.

### ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.—On Sunday, March 1st, 1829, at Richmond, Virginia, Messrs. William Smallwood, and James Doughen, were admitted to the Holy Order of Deacons. And on Thursday, May, 14th, 1829, in St. Paul's Church, Alexandria, D. C. Messrs. Chauncey W. Fitch, Anson B. Hard and William S. Perkins, were admitted to the same Holy Order.

### CONSECRATION.

By the Right. Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.—On Thursday, May 28th, 1829, St. Paul's Church, Chester County, was solemnly consecrated to the Christian Worship of Almighty God.

## CALENDAR FOR JULY.

- 5. Third Sunday after Trinity.
- 6. Monthly Meeting of the Trustees of the Protestant Episcopal Society.
- 12. Fourth Sunday after Trinity.
- 19. Fifth Sunday after Trinity.
- 25. St. James'.
- 26. Sixth Sunday after Trinity.

### Errata in our last number Number.

- In Page 173, line 28, for "terror," read canon.
- " 176, line 6 of the note, for "writers," read worthies.
- " 182, line 14, for "Hebrews," read Hebrew.